whole organic body. For the seferal parts **of matter distant from** one another, meting alone by **themselves, without** any common directrix, being not able to confer together, nor **communicate** with **each** other, could never **possibly conspire** to **up** one such 'uniform and orderly system or **com-pages,** as the body «f e^ery animal is. The same is **to be** said likewise concerning the plastic nature **of the** whole corporeal universe, in which cfiratrra *-poc *F *wr{ra*r<u, **all** things are ordered together **conspiring! y** into one.—It must be one and the same thing, which **formeth** the whole* or else it **could** never hate fallen into such an uniform order **and harmony.** Now that **which is** one **the** same, acting upon several **distant** parts **of matter,** cannot be **corporeal.**

Indeed Aristotle is severely **censured** by sonic **learned men** for this, **that** though he talk where of such a nature us acts **regularly, artifi cially, and methodically,** in order **to** the

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he **does** no where **positively** declare, **whether** this nature of his be corporeal or **incorporeal, ftubftfan-**tlal **or accidental**; which yet is **the le*w to In?** won-dered at **in him,** because! he does **not** clearly de termine these points **concerning the rational soul** neither, but to stagger **uncertainly** about them, In the mean time it **cannot** be denied, but that **Aristotle's followers** do for **the moat** part conclude this nature of his **to he**

corporeal; where as, notwithstanding, according to the **principles** of this philosophy, it cannot **possibly be such**: for is nothing else **attributed** to in **it, be sides** these three, matter, form, and **accidents;** neither of which can be the **Arintotelic** nature. First, it **cannot** be matter; **becatiHe nature, ac***